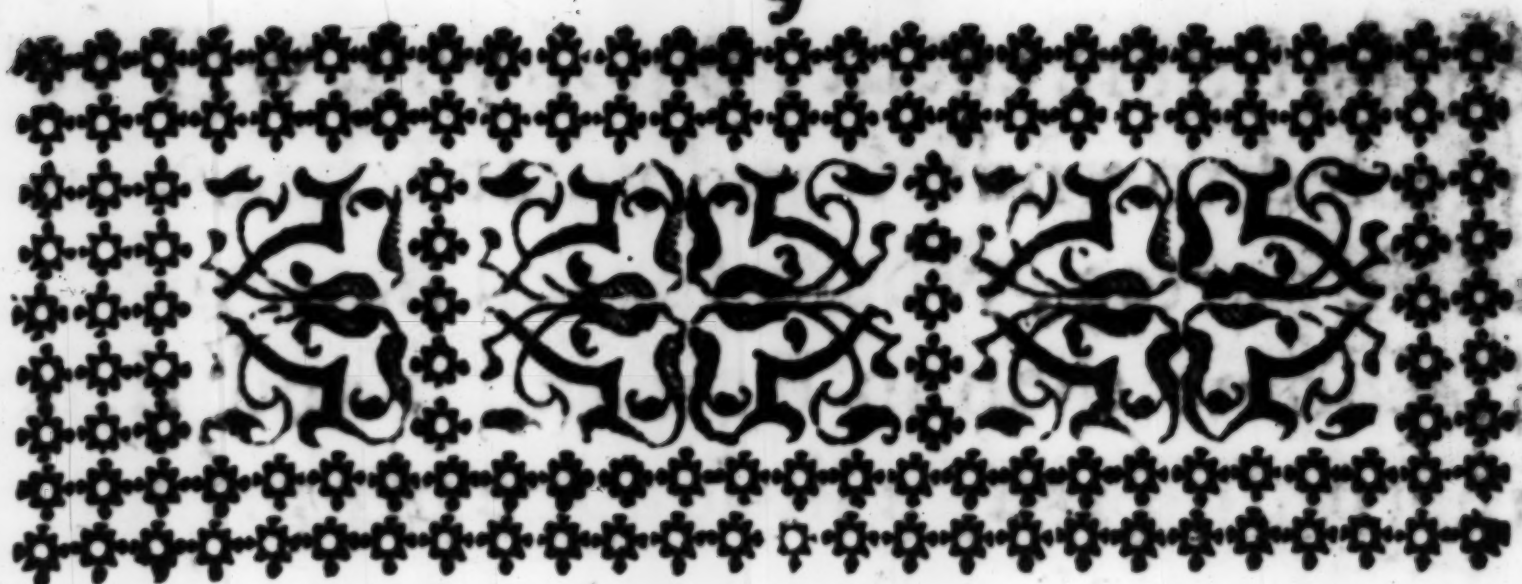


11.
THE
COPY OF
A LETTER

*Sent from an English Gentleman, lately
become a Catholike beyond the seas, to
his Protestant friend in England. In
answere to some points, wherein his opini-
on was required, concerning the present
busines of the Palatinate, & marriage
with Spayne: And also declaring his
reasons for the change of his Religion.*



M. DC. XXII.



ERY VVORTHY

AND VVELVVI

SHED FRIEND.

Whereas in your letter which I last receaued, you desire to be by me informed of the present state of thinges touching the Palsgraue, or Prince *Palatine*: As also what opinion we haue in these parts of the Match between *England & Spayne*; I must answere you that I dare not presume to extéd my own ignorāce so farre, as to penetrate into the depth of such important matter, or so to deliuer you my conceyt, as that thereon you might settle a resolved opinion,

A 2

of

duchesse at Bruxells, about some agreement in his behalfe, then did the Hollanders as more powerfull ouer him, post him away into Germany, there to set on foot actions of hostility: wherunto he obeyed, as not seeming to regard the prudent course intended by his Father-in-Law to his greater good, but endeavouring to satisfy the desires of those who care not whose house be on fire, so they may warm the by the coales.

Also, whereas his Maiesty, being regardfull of iustice and equity, hath shewed his dislike of this Prince his great error, in accepting at the hands of Rebels the Bohemian Crowne, which appertayned vnto his owne soveraygne Lord the Emperour, vnto whome he being a subiect, it maketh the case so much the more dishonorable and vniust; and notwithstanding that he is driuen out of the sayd Kingdome, and hath lesse reason to retaine the title, then when he was in it: yet the Hollan-

ring at all to what calamities they expose him, so their owne turnes be serued, nor whether in the end he sinke or swimme.

Me thinkes, I can compare the state of the Hollanders as now it standeth, vnto the state of a Merchant inelyning vnto Banke-breaking. They doe owe as I haue byn giuen to vnderstand by such as seeme well to know it, about eight millions of florins, for which they pay interest. Their trade & trafike is exceedingly decayed. Their charges so great with their *Exercito*, and Presidies &c. that they are forced to disburse euery day, some hundreds of pounds more then their comings in do extend vnto. Their good carriage hath byn such, that they haue almost outliued all their friends that were ablest to haue holpen them. The meanes they haue to continue the warres, they are constrayned to presse out of the hartes of their subiects, by most grieuous exactions,

A 4

9
sufficient for the honour of his Maiesty,
to haue let al the world see that he hath
done his endeouours to haue ended these
broyles with peacefull security, for the
sparing of much bloud, and auoyding
the danger of depending in warre v-
pon the good will of fortune, which
now is not like to fall out so happily.

As for the willingnes of the Puritans
and Puritanly affected in England, to
contribute (as in your letter you signi-
fy) towards the maintenance of some
thousands of men, to the assistance of
this Prince, they do without all doubt
reckon without their host, little imagi-
ning what a charge it is to maintayne
an army so farre off, and what a burthen
the continuance thereof would proue
to be vnto the Realme; for it could not
but proue a warre of long continuance,
wherof the sequell would be the impo-
uerishing of the people, by drawing a-
way the welth of the Realme by so long
lasting transportes of money, which
A 5 would

of all thinges . For myne owne part I dare confidently say that I do not think there can a more Great or Honorable Match be found for that Prince, in all the world . And let passionate men say what they will , certayne it is, that the continuance of peace and friendship with Spayne, is as commodious to England as the keeping of peace & friendship with any Countrey whatsoeuer . And this the prudent King *Henry* the seauenth his Maiestyes Ancestour, well saw , when he matched his sonne and the heyre of his crowne Prince *Arthur*, with the Lady *Catharine* , the Kinges daughter of *Castilia* , when there was no such greatnes added vnto it as now there is . And the sayd Prince fayling , for he was sickly when he marryed , & dyed before the mariage in all respects was consummate , the sayd King *Henry* neglected not to procure by dispensation the match to be made with his Son *Henry*, who now was become his heyre
instead

Concerning the Holla nders, who
 can thinke his Maiesty obliged to for-
 beare this match for the giuing of them
 satisfaction, whose greatest desyre in-
 deed is, that the Prince should not
 match at all, for their more assurance
 of bringing the House of Nassow to
 Domineere in England, seeing the
 Prince *Palatine* by his mothers side be-
 ing of that House, and coming in the
 right of his wife to that Crowne, En-
 gland should then become Hollandes
 buckler against Spayne: & then might
 come with this Prince into that Re-
 alme I know not how many land-lesse
 Lords of the same House, and he brin-
 ging also with him, as a Puritan Messi-
 as, their long desired Reformation;
 how fit would Bishops livings fall
 for his Kinsmen, and perhapps they
 would be aswel also contented to beare
 the names of Bishops or Administra-
 tors, as the Lutheran Lord that hath
 gotten by his demeanour, the Reuerend
 tytle,

signes, desire nothing more then the
 not going forward of this Match, and
 in very deed, no match at all for this
 Prince, as before I haue noted; so to the
 contrary, all true and louing subiects to
 his Maiesty, and bearers of dutifull a-
 ffection to the Prince and countrey,
 ought to desire it; and to desire, that v-
 pon the accomplishment thereof, issue
 may speedily follow, because heerin
 consisteth both his Maiestyes, and the
 Princes safety. And this is all I can say
 vnto you fore present, concerning the
 match with Spayne.

As concerning your obiection a-
 bout difference of Religion. The Lady
 being, as you say a Papist, and to haue
 the free exercise of her Religion, and
 consequently, the vse of her Chappell
 and Masse in the Court, which you
 say wilbe an ey-sore to the professours
 of the Gospell &c. Vpon these your
 wordes I shalbe occasioned to open my
 selfe further then els I should haue byn
 willing

fection towards me, seeing in myne
towards you (notwithstanding diffe-
rence of iudgmēt in Religion-matters)
there is none at all; for I can see no rea-
son to the contrary, but that men may
beare themselves in amity and Ciuill
cōuersation with one another, though
the one be inclyned in conscience to
serue God in a different manner from
the other, seeing euery man oweth his
honest behaviour vnto men.

Well then, good Sir, vpon hope of
reseruation of your loue, & that when
you shall haue vnderstood how thinges
haue passed, you will consider before
you condemne me of leuity, whether
I had any sufficient motives or no, to
bethinke my selfe in matter of Reli-
gion, more then I did, before I knew
there was so great cause why I should,
I will heere endeauour to be accom-
table vnto you how thinges haue passed
with me in this matter, since my co-
ming out of England.

B

Whiles

in their pulpits, with their mouthes as full of Scripture, as any of our Pulpit-mens in England might possibly be, and there to see them so to contemne, scorne & deride our English preachers pretension of restoring Apostolicall religion, as the most ridiculous iest in the world, I stood not a little amazed at the matter. Trauailing from Germany into Bohemia, there did I heare the Hussite-preachers as I had heard the Lutherans before, condemne our doctrine of England, laugh and scof at our preachers pretension of primitive truth, as a iest only to make sport withall, not conteyning, nor carying therewith, so much as any shew of truth; which to my consideration proued no iest at all.

Lighting after this, in the company of Anabaptists, with which albeit England be little acquainted, yet in these parts they will also be some body as well as the rest, seing they hold them-

the Anabaptistes, that speake nothing but Scripture, durst challenge all our Rabins at no other weapon, but at the only Word, & will alwayes be ready to continue the combat as long as they haue fingers to turne ouer leaues in the Bible.

But what labyrinth may you thinke me to haue lighted in; why in my tra- uails I hapned into an Inne where I had about myne eares all these at once; where I found my selfe enuyroned about, with different Wordes of God, & different Lights of the Ghospel; where when I went about to defend our Ghospel of England, I had Bibles so fast drawne out vpon me, that I knew not which way to turne me, but was fayne to stand as an Owle among other birdes, and with much impatience, patiently heare our Gods Word of England made the veriest hotch-potch & *Olla-podrida* of the world. They became so pleasant and sportfull with me, as to

another in a tree, then do these fellowes
from one text to another, in the old and
new Testament.

Of all which, when I had well
considered, there was nothing wher at
I more stood amazed, then at my owne
ignorance, whylst I was in England;
because I did not apprehend any oppo-
sition to any purpose to be made against
the Religion; there allowed, then that
which was made agaynst it by those of
the Church of Rome; and because our
Preachers could smoothly dissemble
these other opposites, and but little
meddle with them, crying *Crucifige*
lowdest of all agaynst those of the
Church of Rome. But finding now a
farre other matter, to wit, these seue-
rall sects so full of Scripture as none in
England could be fuller, and these so
contemptibly to despise, scorne & hold
most ridiculous our English protestant
religion, as a very mock-religion; and
in most serious asseueration of their

pray you, might I thinke, whether I were now in a perplexity or no I leave your selfe to iudge? what reason did there now remayne to oblige me vnto our English Protestant Religion, other then because it was the Religion of England? and whether the following therof, because it so was, could be a sufficient warrant for the prooffe of it to be true Religion, and consequently for the saluation of my soule, lying & dying therein?

Whylst I stood in this amazement, hearing the Hussites most resolute in mayntayning the Reall Presence of Christ in the Sacrament, and the Lutherans also; the former by transubstantiation, the later by consubstantiation, yet eyther affirming no signe, but the very same body that was borne of the Blessed Virgin Mary to be there; I was by this meanes brought to looke backe vnto the Christian world of former ages, and to thinke with my selfe

and ech of them (as no doubt our sort in England doth in like sort) pretend themselves to be those only true reformers, and consequently to be directly sent from God into the world, with the priuiledge and commission of restauration of true Religion, I thought my selfe bound in all right and conscience to seeke to discover by the best way, which thereunto I could possibly imagine to be most requisite, which of all others this might be; wherin I also with my prayers beseeched Almighty God his fauour and direction, relying vpon his promise, when he sayth: He that seeketh, shall find.

Heereupon came a resolution to my mynde, to demaund of these different sorts of Reformers, of ech a part & in particuler what they could alleadge for themselves, to declare & prone vnto me, why their interpretation and vnderstanding of Scripture was better, & ought to be followed more then that of
any

seeke as before, because ech sort pretended his inward illumination of spirit; & that I desyred then to know, how I might be assured that any one of these illuminations of spirit was from God, and which it was; they told me I might know that, by that doctrine that was most consonant vnto the Word of God. I demaunded which that was? None but ours, quoth the Hussite: None but ours, quoth the Lutheran: None but ours quoth the Anabaptist, and so in like sort any of our English Protestant Preachers would also haue sayd, if he had byn heere among the rest. But who shall iudge this, quoth I? Gods word quoth the one: Gods word quoth the other: and Gods word, quoth the third. But who shall shew me, quoth I, out of Gods word which it is, that Gods word so iudgeth. That will I, quoth the Hussite: no, that will I, quoth the Lutheran: no, that will I, quoth the Anabaptist, and so would as many and as more
 haue

discordant company, I mett with one of our English Rabbins, who held himselfe for no small foole neyther, and I proposed vnto him the same question: and I assure you he delt so honestly and plainly with me, that he gaue me iust the same answere; & so left me as much beholding vnto him, for good satisfaction, as had done the others before him.

Trust me, good Sir, I had neuer thought that our pretence and bragge of our Ghospells light in England, had stood vpon so weake a foundation, as now I haue byn taught to discerne it, and yet by no Papist neyther. A man heerby may see what it is to be nuzled vp in deceyt and foolery, and himselfe not to know it.

You may see, by that which heere I haue layd, I haue not byn carelesse but curious in the seeking of such satisfaction as is most requisite & reasonable: but you would haue wondred, if you
had

with different accusations, I considered with my selfe that if the accusers of *Susanna* were proued false, & she innocent vpon the disagreement of two witnesses in their accusation, how much the more may the Church of Rome be deemed innocent, when there is so great a disagreement found in foure of her principall accusers. Vpon this motion I resolved to seeke to haue conference with some sufficient learned man of that Religion, which by the meanes that I vsed I attayned vnto, but bearing my selfe still as an earnest Protestant; & I found myself so confuted in my alleging of the Protestants reasons and arguments, that I neuer imagined them to haue byn so weake; nor did I euer thinke that so much could be sayd of so great force for the contrary.

I found also very manifestly that diuers pointes which our preachers in England make vs believe they hold, are very calumnies and flanders, and that
C
they

they can shew me out of the Scripture, after what manner the Apostles themselves did celebrate this Sacrament? Christ instituted it at night, and after supper in the same pauer Parlour, & at the same table whereat he had supped, occasioned thereunto by reason of the lytle tyme he had, being from thence to goe into the garden of *Gethsemani*, to make his prayers and preparation to his passiō. That the Apostles celebrated also in pauer Parlours, at supping tables, at night, after they had supped, and not in the morning, and being fasting; that they had no women present at it, seeing Christ had none, no not his own Mother, notwithstanding her great worthynes. In what manner they tooke the bread and blessed it, what speeches, action, or ceremony heerin was vled; whether they vled the same hymne that was sayd before Christ his rising vp frō the table; what hymne that was, or what other prayers, hymns, or by what speeches

When *Luther* an hundreth yeares after this, began his pretended Reformation, which he also sayd was according the the tyme of the Apostles, he tooke away no Altars neyther, but celebrated at them, as do those of his sect in Germany at this day, calling the Sacrament thereon celebrated, by no other name, then *the Sacrament of the Altar*. But the first that began to celebrate vpon House-tables were the Anabaptists, who began some yeares after *Luther*. And after these came the Calvinists, or disciples of *Caluin*, whose doctrine we in England for the most part do follow, and these brake downe the Altars in Churches, & brought house-tables and set them in their places, and thereon celebrated their Communion, affirming this be a reformation according to the tyme of the Apostles, and primitive Church of Christ.

Heere falleth now to be considered, whether the first Christians that

honour of Christ, within ten yeares of his Ascension, which Church there yet remayneth, and beareth the name as alwayes it hath done, of *The Church of our Lady of mount Sion*: and the reason why it is so called, is because the stone whereof the Altar was builded, was brought thither from *Mount Sion*.

Such testimony of the auncient vse of Altars in Churches, is not only found among these so auncient Christians, but among all other ancient Christians of the world, besydes those of the Church of Rome, as among those of the Greeke Church, those of *Cangranor*, and *Malabar* in the east *Indies* that were conuerted by *S. Thomas* the Apostle, and by all other ancient Christians of the world, albeit they depend not vpon the Church of Rome. And further can I tell you, that I haue seene a discourse, which as yet is not printed, wherein is cleerly & manifestly shewed, by most great and good arguments

say he meant not as he sayd, they make him a double dealer: but if he meant not as he sayd, then are they to shew where it standeth written in Gods word, that he meant it not; and not meaning it, where it is then written how he would haue his words vnderstood. But who shall shew vs this? Or where, or when shall we find it?

That Christ was able when he tooke bread, blessed it and sayd it was his body, to make it so to be, who can make doubt, that doubteth him not to be Christ, and consequently God? and why is he not as well able to doe this as to doe with the same his owne naturall body sundry other miracles aboue the course of nature.

When he said that it was as easy for a camell to goe through the eye of a needle, as for a rich man to enter into the Kingdome of heauen, whereupon his disciples asked him who could then be saved? he answered that with God
all

dayes, must be believed in the deniall
 thereof, not only agaynst their prece-
 dent competitors in Reformation,
 Husse and Luther, but agaynst the
 Church of Rome, the Church of
 Greece, and all other ancient Christi-
 ans, resyding in the farre and remote
 partes of Asia and Africa; who can be-
 lieue when he hath well reflected vpon
 these thinges, and aboue all, vpon the
 foundation of this fayth, which stan-
 deth vpon the very wordes of Christ
 his owne mouth, and from no where
 els is deriued, that he can heerin be de-
 ceaued? Seeing Christ in no iustice or
 equity, can condemne any man of mis-
 believe, for believing that which him-
 selfe telleth him so to be (yea albeit it
 were not so: which cannot be, seeing
 himselfe is all truth, and that vnto him
 being also God, there is nothing impo-
 ssible) and seeing also that none of his
 Apostles did euer after declare vnto the
 world, that he meant not as he sayd, &
 that

for fashions sake only, and to runne in
cry among the rest, as some doe that
will know no better, and others that
can discerne no better, because they
come not where may they, or are idiots
and want capacity to apprehend it.

Iudge now I pray you, having well
considered of the premisses, whether
there appeareth reason for my excuse or
not, and whether Protestants may haue
reason to be so picquant and hatefull
vnto Catholikes as they are, and not
quietly to let them live among them, &
enioy their Ciuill conuersation, seeing
Catholikes are no intruders vpon pro-
testants, or bringers in of any nouelties
among them, but the imbracers only
of that fayth from which Protestants
are false, and all the rest of their com-
petitors in pretending discordant refor-
mations, and wherein vnto this day
the maiesty of Christendome in sight
of all the world yet remayneth, I meane
the greater and the better part therof.

Wheras

tures, are also fullest of all of diuisions, for I haue counted among them fifteene seuerall sorts my selfe, and how many more there are, I know not.

But as for the Huslytes and the Lutherans, I haue exceedingly meruayled at the cogging of *M. Fox* our English Martyrologian, and of our Preachers in England, who for their Ghospells pouerty, haue so much extold *Iohn Husse* for a blessed martyr, and *Martin Luther* for a blessed confessor, (the one disliking the doctrine of the other, and both being contrary vnto theirs) and to dissemble and hyde from the knowledge of their audience, what the Huslytes, and the Lutherans do preach and write of them; and how farre they are from fynding any Ghospell-affinity between them, but contemne & scorne their society to the full, and haue no other esteeme of them, then of a company of cocks crowing on their owne dunghills.

Church, which is sole and entiere, and consisteth not in splitted partes and diuisions; and hath lasted and continued in the world, when the world was vnacquainted with Protestants; and will remayne in it when Protestants may happen to retorne agayne to inuifibility, from whence they pretend, with as much reason to be assured, as either Husseytes, Lutherans, or Anabaptistes may do the like, and may also fynd as good allowance to be believed without being laughed at, as any of these, how late or sooner before they crept out of the like obscurity. Heere will I make an end of this letter, which I leaue vnto your good consideration, and my selfe in all the dutyes of affection at your commaund.

From the place of my aboad
this 25. of Iuly 1622.

*You know the Hand, & the lo-
uing Hart of the VVriter.*

D

Vnto her Greatnes witnes giues the Sunne,
 Tasked no houre to shine at any hand,
 As he his course about the Globe doth runne,
 But on some part of her late Fathers land,
 An homage which he neuer did before,
 To any Prince, nor like to do no more.

And for her feature, such it doth appeare,
 That Rubens the Apelles of our dayes,
 Vnable to approach this beauty neere,
 Dares not attempt to paint his owne dispraysse:
 But of this worke of Nature wondring standes,
 And lets his pensill fall from out his hands.

As for her Vertues, I referre their prayse
 Vnto the Heauens, who best know how to doe,
 Knowing I cannot from the low earth rayse,
 Their altitude so high as longs vnto it,
 Nor yet how to begin, or to intend
 A worke wherein I see not any end.

F I N I S.

COPIES

LETTER

2nd June 1870
Dear Sir,
I have the honor to
acknowledge the receipt
of your letter of the
1st inst. in relation
to the proposed
amendment to the
constitution of the
United States, and
in reply to inform
you that the same
has been forwarded
to the proper
authorities for their
consideration.

M. D. C. XII

4
of the future event. But if you will be
pleased to vnderstand what I heare in
these partes, where speach hath more
freedome then in England, and that
therunto I may a little adde my priuate
opinion, I can be content to enthrall
vnto you my thoughts from their pri-
uiledged liberty, seeing you can so
much command me.

First then as touching the Prince
Palatine, it should seeme by that I heare,
and the sequell of thinges thereun-
to also according, that he is more
enclined to harken vnto the directi-
ons of the Hollanders, then vnto the
graue aduice of our King his Father-in-
Law, vnto whome besides obligation
of affinity, he ought both in regard of
Maiesty, as also of Counsell more wor-
thy to be followed, to haue harkned.
For at the very time that his Ma-
iesty was so prouident and carefull for
him as to send his Embassadour Sir Ri-
chard Weston to treate with the Arch-
duchesse

6
ders still giuing it him (vpon hope that
some other Crowne may befall him, &
that therefore the title of kingly dignity
shall not in the meane tyme leave him)
his ambitious blindnes is pleased to re-
tayne it, and perhaps to make it the
cause of his totall Ruine.

And lastly, wheras it seemeth that
eare is giuen vnto his Maiestyes desyre
about a Truce, or perhaps an absolute
Peace and Reconciliation, betweene
the sayd Prince and the Imperiall Ma-
iesty, to the accomplishment whereof
there ought in all reason to follow a
submission from the inferiour and o-
ffending syde; yet appeareth it not that
this Prince is willing to relinquish the
aforesayd Tytle, and to yield vnto due
submission, by humbly asking pardon
and acknowledging his offence, but
rather to remayne obstinate, and fol-
low the counsell of the baggage Hol-
landers, who only dispose of him to
their owne endes and purposes, not ca-
ring

8
ations; and being driuen vnto desperate tearmes themselves, they haue drawne this Prince into action, in as bad a cause as their owne, and in such a dependance with theirs, that if the one of these fall, both may fall together for company: for it cannot be otherwise when the one draweth downe the other with him, while he is falling, and no wonder it is that this may happen, where good counsell is despised, and that men will needes be left to their owne folly, and to bake as they haue brewed.

You must also vnderstand that the Hollanders posting away the *Palatine* into Germany, was not vpon assurance of preferring him to the recovery of that which he had forfayted and lost, but only to keep the forces of the King of Spayne there occupied, so the end they might not returne to the Netherlandes agaynst them. But how euer it be, it is in the meane time
suffi-

would neuer come in againe, nor euer bring the Realme any benefit, to recompence it: all which his Maiesty as a most prouident Prince wisely foreseeing, besides the great effusion of bloud, it moued him to resolute vpon a sweeter & more conuenient course, if the enemies of peace and quietnes had not interrupted it. And if so be his Maiesty shall now leaue this Prince vnto himselfe, seeing he hath followed his owne selfe will, & the sinister counsell of turbulent spirits, that accompt their fishing best in a troubled water, who cannot but thinke that his Maiesty hath serued him right? And this is all I can deliuer vnto you of the opinions of such as I haue discoursed withall, about this matter.

Touching the Match with Spayne, wherof there is now great speech and good apparence, we must resolute that it resteth most in the disposition of God, in whose power is the disposing
of

instead of the other, and reigned after him by the name of King *Henry* the eight: and albeit this King did put this his married wife and most vertuous *Queene* from him, after he had had her about twenty and two yeares, for the loue of *Anne Bullen*; yet was it without any iust cause, and his match with *Anne Bullen* proued not honorable vnto him; for he caused her to be beheaded for her abhominable adultery; of the truth whereof if any doubt, there is among other testimonies yet a letter extant of the Lord *Cromwells*, wherein so much is signified.

I know the Puritans and Puritanly affected haue no liking of this new match with *Spayne*, and that their friendes the *Hollanders* can in no case endure to heare of it, the one in regard of reason of State, the other in regard of a long wished Puritanicall discipline, according to the *Holland Reformation*.

Concer

tytle, of the mad Bishop of *Halberstat*; and as other the like doe in Germany, that gallantly ryde vpon their great horses, in their apparell of all colours of the raynbow, with their rapiers by their sides, and huge feathers in their hattes, and looke as like Bishops, as Owles looke like Apes; which goodly Ecclesiasticall state and dignity, English Puritans for Reformation sake would perhaps be very well content to commend, (as well as their Puritan brethren in Scotland haue liked and allowed such like state and tytle to Lords and Gentlemen there) and especially when they medled with no more but only with the displaced Bishops liuings, and leaue all busineses belonging to the Word, wholly in the handes of Puritan-Ministers, and Consistory discipline.

But as the Hollanders and their correspondent-brethren our English Puritanes, doe for their seuerall designs,

willing to doe, because of giuing you
 some vnexpected disgust, when in ma-
 king answere vnto your speeches I
 shalbe brought (if I must deale directly
 and playnly as with a friend) to de-
 clare this eye-sore to be but a miscōcea-
 ned forenes: for heereupon I know you
 will straightways censure me to be tur-
 ned Papist, and condemne me of leui-
 ty for being so soone swarued from the
 light of your Ghospell, to the liking of
 a Religion so generally misliked in En-
 gland, wherby I may stand in danger
 to loose your loue, which very loath I
 would be to do, considering how sin-
 cere I haue alwayes found it, and what
 reciprocall correspondence I haue vsed
 for conseruation of the same. The
 esteeme wherof being indeed the great-
 est cause that moueth me to be so care-
 full to endeauour so to excuse my selfe,
 that you may think me the lesse blame-
 worthy, and consequently the lesse
 breach may be made in your good af-
 fection

Whiles I lived in Englād I was, as you know, as feruēt in our protestāt religiō (wherin I was brought vp) as eyther your selfe or any in the Countrey can be. I was a great reader of Scripture, a great frequenter of Sermons, and a great hater of Papists. I often heard our preachers tell, that the Church of Rome was alienated from her first purity, that it had entertayned many grosse errors and corruptions, & that forsooth the preachers of their Ghospell did restore and teach the very same doctrine, that was taught in the tyme of the Apostles and primitiue Church of Christ. This vpon their meere saying so, I confidently believed, without euer making doubt thereof, or further enquiry for any prooffe. But coming into Germany, whither my iourney was, as you know intended, for the seruice of the Prince *Palatine*, who we then called King of Bohemia, and there beholding the Lutheran preachers to stand swaggering in

selues to be as flush in Scripture as the proudest of their Competitors, they protested by yea, and by nay, that our Protestant Religion of England, was not consonant, but contrary to the truth of the Ghospell of the Lord.

What might I thinke of the great boast which our Pulpit-masters in England make of the light of their Ghospell (who seeme where they are there alone, to be the only men at it, in the world) whē heere in Germany I heard the Lutheran Preachers (whose Patriarke *Martin Luther* we in England so much cōmend,) extoll the light of their owne Ghospell aboue the brightnes of the Sunne, & make our Ghospell of England more dimmer then a lanterne.

How might I maruell, thinke you, when I heard the Huffle-preachers so much to scorne our Gods Word of England, as if it were but the Word of Robin-hood.

And what might I imagine when
the

aske me whether God had banished his truest Religion into an Ile, and hemmed it about with the sea, to the end it should dwell no where but there; intending thereby, that our Religion of England, both in fayth and in forme, was different from all other Religions that now are extant: which when I would haue gaynayed, they strayghtwayes came vpon me with Temporall, and Feminine Ecclesiasticall Iurisdiction, and with pageants of little Popes, as though they had their instructions from Puritans and Brownists.

Lord, how hartily did I wish that but some one of our great Pulpit-thunderers had byn heere, that can talke so brauely in England before those that believe in him, to haue scene how these different kinds of Scripture-followes would haue Bible-bastoned him, and put him downe like a poore Snake: for verily there did neuer squirrell skip more nimbly from one bough vnto another

soules, to declare it to be the damnation of al their soules that follow it, what might I now imagine.

Finding them also to haue asmuch sense and vnderstanding, as great acquaintance, as farre to haue trauayled in the Word, and as ready in their language to speake & defend their causes, as any in Englād, how Text-fast soeuer he be, is able to do; and in fine, to protest with all zeale & vehemency of spirit, his resolution for the offering of his body, to the torments, and paynes of death; and his soule to the sentence of saluation or damnation thereon; what could I find any of our professing people in England to say more; and what reason had I now to reiect these, & not to heare them speake, as well as I had I heard our Pulpit-people in England, vnlesse it should only haue byn for their not being Englishmen, which were too poore a reason to be yielded vnto.

All this also considered, what I

pray

that if so be the ancient Church of Rome from which also these new congregations had deryued their Christianity, was in proceſſe of tyme become alienated from her firſt purity, by hauing, as theſe pretend, nourished and entertayned many corruptions; and that God would vouchſafe to benefite the world with a reſtauration or reformation of Religion according to her firſt purity, that it was not then like he would ſend ſo many togeather into the world about a reſtauration, wherein they ſhould be ſo oppoſite one vnto the other, that they ſhould goe about the ſetting it forward in ſundry different faſhions, ech according to his owne manner; and ech condemning the endeauours of all the others, ſhould preferre his owne for the ſole and only truth. And ſeeing there can be but one fort of true Reformers, (if there be worke for them) and that all theſe pretenders theſelues doe confeſſe ſo much,

and

any of the others that differed from it. And of this I desired to be certified, by some proofes and reasons, as that sort to whome I made the demaund could only alleage for it selfe, and none of the rest for themselves: but when all came to all, & that I had most seriously dealt with ech of these apart, the satisfaction I got of the one was as good, as that I had of the other, albeit their vnderstandings were neuer so different and contrary: for alwayes I found that after many circūloquutions before I could bring them to the matter (for euery sort sought by shifts & exasions to slip from giuing direct answer to the question) in conclusion the prooffe and assurance of hauing the true vnderstanding and interpretation of Scripture, was no other, then that they had it ech of them, within it selfe, deliuered vnto them by a certayne inward illumination of spirit. But when vpon this I told them, that I was now as farre to
 seeke

haue sayd, if they had all byn heere. In fine it came to no other conclusion but that ech would haue his truth, and true illumination of spirit, tryed by Gods word, but iust according as himselfe would be the interpreter thereof: and heerby was I brought at last to be as far to seeke as at the first.

Consider now I pray you, how well and wisely I was adrest. Trust me if wishes might haue wrought their effects, I desyred nothing more then that you had byn present, with some two or three of the principall of your Paules-crosse Preachers, to see what victory they could heere haue gotten above the rest, that fight there so valiantly agaynst the ayre, and make their auditory believe that the dwelling place of Gods word is only in their mouthes. My experiēce in this busines, hath emboldned me to deliuer it thus plainly vnto you, as it was, and further to tell you, that not long after I had left this
discor-

had byn present to see with what tricks and shifts ech of these sought to diuert and put of his answering to the question, of giuing me assured knowledge of his illumination of spirit; howbeit I lost not all my labour, for all of them in the end gaue me assured knowledge, that this their inward illumination, that every one is assured of, aswel as the other, is but a meere bable to beguile fooles. Wherof hauing so cleerly disco- uered the vanity and folly, I must desyre you to giue me leaue, no longer to make a foole of my selfe.

And albeit I had continued vntill now, my auersion from the Church of Rome; yet considering that Husseytes, Lutherans, Anabaptists, and Calvinists, (for by the name of Calvinists our Protestants in England are of all these others called, aswell as of the Catholics) had al played the run-awayes from the sayd Roman Church, & were now become the accusers thereof, but
with

they hold them not at all. But it is a matter of state for English Ministers to make Catholikes and Catholike religion odious to the people; matter of state I meane for themselves, because their owne estate depends vpon their Protestant Religion, that Religion being their trade they liue by.

But as touching the Masse, and such points as they doe hould, I haue had such proofes and reasons shewed me that I do not now maruell that the greatest, and most potent part of Christendome still remayneth in that Religion; and that diuers in France, Germany, and the Netherlandes aswell as in England, do forsake Protestancy, and other late and new risen opinions, and returne vnto this ancient and vniuersall fayth of the Christian world.

Me thinkes I now heare you aske me, where the Masse is found in Scripture? But to this, I may aske you & all the Protestants in the world, where they

speeches or ceremonies they shewed our Lords death, where can they deliver vs notice of all this? Was there no forme or order set downe, and vsed by the Apostles, & left by them vnto succeeding Christians to follow? Or was it left so raw and vnerdered that they knew not of any forme, or manner of celebration thereof at all? Who can imagine the Apostles to haue byn so carelesse and improuident? *S. Paul* telleth vs the contrary, when hauing spoken of Christ his institution of this Sacrament, he promisseth to set the rest (thereunto belonging) in order, at his comming vnto those, to whome he wrote of the same.

When the Huffites began their pretended reformation of Religion, according as they sayd to the tyme of the Apostles, they tooke away no Altars out of Churches, but left them standing, and sayd Masse at them, as yet they continue to do.

When

had the vse of Churches, had in their Churches Altars or House-tables. If they vsed first tables, then the question is, when, by what order, and vpon what occasion, were these tables caryed out, & Altars builded in their steeds, as also what question or dispute happened about this alteration, or what memory or notice is there left vnto the world of it, in any Ecclesiastical Annals or other History. When Altars were by Calvinists brokē down in Churches & cōmunion-tables set in their places, all the world tooke notice thereof; and euen as much notice must there also haue byn taken, if at the first House-tables had bin vsed in Churches, & that afterward they had byn taken out, and Altars there erected.

Franciscus Aluares, who liued six yeares in *Aethiopia* among the Abissines, writeth, that their Ecclesiasticall Annales doe testify, that they had a Church built in their Countrey to the honour

guments that in all those Countreyes wherein the Apostles themselves preached, and planted the Christian fayth, they did leaue behind them the Masse, which hath from their tyme remayned among those Christians, and their successors vnto this day.

As touching the fayth and beliefe of the Reall presence of Christ in the sayd Sacrament, it neuer appeared that euer any one mā in the Greeke Church did deny it, and in this fayth and belieue all the other most ancient and remote Christians of the world are most confident, feing they haue had it *ab initio*, and that it is deryued from the very mouth of Christ.

That Christ sayd at his last supper, taking bread and blessing it, *This is my body*, no man can deny, That it is his body, but only Anabaptistes and Calvinists (two late risen Sects) who doe deny it: if they speake truly, then is not Christ to be believed; if they
say

all thinges were possible . If then it be possible for a Camel or for a cable-rope to go through the eye of a needle , it is possible for the body of Christ to be in the Sacrament , and the more possible when he that is God himselfe hath sayd it .

When he had sayd , that with God all thinges were possible , the Apostles were silent , and believed it , for they replied not to the cōtrary , or by asking how it might be . So believed they him also , when taking the bread at his last supper and blessing it , he said it was his body , els had they also asked him , as they did of the Camels going through the eye of the needle , how it was possible .

Manifest also it is , that all the ancient Christians of the world , besides those of the Church of Rome , haue euē from the originall of their Christianity believed this . If now Anabaptists and Calvinists , that are but risen vp in our dayes ,

that notwithstanding he speake those wordes, it was but the figure or signe of his body, and not his very body indeed, as Caluiniſts & Anabaptiſts now more then fifteene hundred yeares after do teach vs. I am no Deuine as you know, yet could I not heere con- teyne within the compas of a Letter, if I ſhould enlarge my ſelfe with ſo much more as I could ſay concerning this matter, and with proofes of Scriptures, Fathers, and the ſucceſſiue vniuerſall fayth and praetiſe of Chriſtians throughout the world, euer ſince the tyme of Chriſt.

This haue I done to let you ſee whether I had reaſon or no, comming to ſo much knowledge and vnderſtanding of differences among ſo many late pretenders of reformation of Religion (& truly to vnderſtand what the Catho- like religion holdeth and profeſſeth indeed) to remayne ſtil a proteſtant, ſee- ing if ſo I had done, it muſt haue byn
for

Wheras Calvinisme (for by that Name our Protestant Religion of England passeth throughout all Christendome among all Religions, except themselves) being but new begon, is already splitted, and deuided into foure partes within it selfe, to wit, Protestants, Puritans, Brownistes, and Arminians declining to decay, and chiefly supported by rebellion. Be not offended with me I beseech you, I only speake this in regard of truth, because the truth is so, as the whole world can heerein beare me witnes, and not because I would in speaking thus, go about to vexe you.

And to let you see my indifferency in speaking as vnpartially of the rest, you shall please also to vnderstand: That the Hussytes, and the others want not their diuisions among them, as wel as ours: for there are the old and the new Hussytes; the rigide, and the soft, or myld Lutherans. And the Anabaptists being fullest of all the others of Scriptures,

In Conclusion I must say vnto you ;
 that if it please God , the Match with
 Spayne do succeed, I trust it will proue
 to the great good & tranquillity of our
 countrey, and will make England con-
 tinually participant of the wealth of
 Spayne, and the Countreys thereon de-
 pending, which seeing the rebellious
 Hollanders cannot enioy , they enuy
 that our Nation should.

If the Match with Spaine succeed
 not, yet seeing Englishmen cannot live
 pen'd in within the compasse of their
 countrey , as those of *China* , between
 the sea and a huge wall , but must tra-
 uayle and traffique abroad in so many
 flourishing Countreyes and places of
 Christendome as are Catholike , they
 must needes be hatefull and odious to
 those Nations , if it be knowne vnto
 them that they doe hate and persecute
 Catholikes at home, they being mem-
 bers with them of one same body , to
 wit of one same Catholike fayth, and
 Church.

AFTER I had ended this letter there
 came vnto my handes a few verses
 from a friend of myne, which (becaſe
 they ſomewhat concerne the purpoſe
 wherof I haue ſpoken) I heere ſend you
 alſo.

*Vpon the hopefull Match betweene
 Prince Charles his Highnes, of
 Wales, and the Princeſſe Mary
 Infant of Spayne.*

ON ſomes report, Hope hath fixt expectation,
 That in good time, the great match may ſucceed
 Wherof the world now ſtands in admiration,
 And it eſteemeth as a heavenly deed
 For earths repoſe, Becauſe a peacefull King,
 Is now ſo great an Actor in the thing.

and his great Highnes, doth his worth diſcouer,
 And makes his Princely honour higher ſam'd,
 By chooſing ſuch a Phenix for his loue,
 As to whoſe ſelfe, no equall can be nam'd:
 Since none there is on earth, of Adams race,
 That for all worths, may challenge better place.

N. Crynes

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